

IMPROVED UNIFORM INTERNATIONAL Sunday School Lesson

(By REV. J. H. FITZPATRICK, D.D., Dean of the Evening School, Moody Bible Institute of Chicago.)

Lesson for March 8 THE SAVIOR ON THE CROSS

LESSON TEXT—Luke 22:31-35. GOLDEN TEXT—He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?—Rom. 8:32. PRIMARY TOPIC—Jesus Forgives His Enemies. JUBILEE TOPIC—The Savior on the Cross. INTERMEDIATE AND SENIOR TOPIC—The Crucifixion of Christ. YOUNG PEOPLE AND ADULT TOPIC—Christ Died for Our Sins.

This lesson brings us face to face with the greatest tragedy of all times. No record in the annals of history approaches it. It is the very climax of all history. Though unique in its blackness, from it flows streams of liberty and life for all the world. It is highly important that every teacher have personal experience of Christ's death for himself and then get his pupils to see that Christ's death was instead of their own death.

1. The Place of Crucifixion (v. 23). They led him away to Calvary, a hill north of Jerusalem, resembling a skull. "Calvary" is the Latin word and "Golgotha" is the Hebrew. This is a most significant name for the place where man's redemption was accomplished. The skull is an apt picture of man's condition as the result of sin and falling away from God, leaving only the dark, empty cavern which once contained them.

2. His Companions on the Cross (v. 24). Two malefactors were crucified with Him. Their names are not given. This is a fulfillment of the Scriptures: "He was numbered with the transgressors" (Isa. 53:12).

3. His Forgiving Love (v. 34). He cried, "Father forgive them." He doubtless had in mind not only the soldiers who acted for the government, but the Jews who, in their blindness, were ignorant of the enormity of their crime.

4. The World Revealed (v. 34-43). Jesus Christ on the cross is the supreme revelation of human life, and discloses the world's heart. Take a cross-section of the world at any time since Christ was crucified, and representatives of the various classes therein, were found around Jesus on the cross.

1. The Covetous (v. 34). They coveted for His seamless robe right under the cross where He was dying. This represents those whose primary interest in Christ is a means to get gain.

2. The Indifferent (v. 35). "The people stand beholding." They gazed upon Him with indifference. The great mass of the world gaze upon the crucified Christ with stolid indifference.

3. The Scoffers (vv. 35-39). (1) The rulers reviled Him for His claim to be the Savior. They wanted a Savior, but not a crucified Savior. Many today are religious, but have only contempt for a salvation which centers in an atonement made by blood.

(2) The soldiers reviled Him for claiming to be a King. The title "King of the Jews" had been placed over Him in bitter irony, but it was true for, by right of the Divine command, He shall be one day King over Israel (11 Sam. 7:13). The fact that the announcement was in Greek, Hebrew and Latin shows that he was to be king over all the world.

(3) The Independent Malefactor (v. 39). This brutal man joined in reviling the Savior, even though he was under condemnation.

4. The Penitent Malefactor (vv. 40-43). The conscious sinner who discerned the heart of the Savior prayed for mercy. The man confessed his sin against God and cried to Jesus for salvation. He saw that the dying one was the forgiving God. The fact that he acknowledged his sin showed that he was penitent. His request that Christ remember him when He came into His kingdom shows that he recognized that the One who was dying on the cross was making atonement for sin, and that He would come to reign as King. His salvation was immediate. Christ said, "Today shalt thou be with me in Paradise."

5. The Death of Christ (vv. 44-46). So shocking was the crime that nature herself threw around the Son of God a shroud to hide Him from the godless crowd. When the price of sin was paid He cried with a loud voice, showing that He still had vitality, that His death was not through exhaustion, but by His sovereign will.

In This Life

It is in this life alone we can learn lessons of patience and self-denial, for there are no nick-beds to watch by, no sufferers to soothe, no mourners to comfort in the mansions of the Father's house.—George Macdonald.

Foundation of Peace

The Divine benediction is pronounced upon peacemakers. But then peace, to be of value, must be permanent, and to be permanent it must be founded on sound principles.

Goods for the Spring Trade

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SAVED TROTZKY ON DEATH'S EVE

Refugee Kinswoman Tells of His Early Life.

Wentzelen, Wash.—How an experience in the early life of Leon Trotsky, which resulted in saving him from execution by the Russian czarist government, made him a convert to communism, was related recently by his cousin, Mrs. Rosa Kornblit of Moscow, Wash. The mother of Trotsky and Mrs. Kornblit were sisters.

When quite young, Trotsky, whose real name is Leon Branshteyn, was sent by his wealthy parents, Felix and Annie Demantov, from their home in southern Russia to European schools. Mrs. Kornblit said. He sympathized with fellow students less fortunately situated than himself, and divided his means with them.

Later, Trotsky was jailed by the czarist government on a charge of being a Socialist, and was condemned to die. It was then that the friends, who saved his fellow students here their rent. They started to dig a tunnel from his cell and effected his escape on the night before he was to have been hanged, his cousin related.

Pressed in feminine garments, he fled to Paris, and kept himself in seclusion until the vigilance of the Russian secret police was relaxed. Then he came to America, where he assumed the name of Trotsky to help in avoiding detection.

"So, it is only natural that Leon would believe in communism," Mrs. Kornblit said. "He gave to the poor and in return the poor gave him what could not be bought with money—his freedom."

His parents did not know for years after his escape that he had not been hanged. After his return to Russia and his rise to the head of the Red army, he rejoined his mother. With the revolution, she had lost her wealth. She now resides in Leningrad.

Mrs. Kornblit, with her husband, Aaron Kornblit, resides on ten acres of highly productive orchard land on the shores of Lake Chebin, not far from this city. She left Russia in 1907 for fear of persecution of the Jews, and came to America in 1918. In Seattle, where she landed, she met and married her husband, who also had fled the Jewish persecutions in Russia.

Report 11,000 Women Operate Farms in Ohio

Columbus, Ohio.—Ohio has 11,000 woman farmers, according to data analyzed by an Institute here. Of this number, more than 9,000 operate farms (8,500 their own), 35 as managers and nearly 600 as tenants.

Dairying, poultry and hog raising are branches of agriculture in which the woman farmers of the state specialize. The land under cultivation by the feminine agriculturists is nearly 600,000 acres, of which 450,000 acres are improved. The value of these farms is \$61,000,000.

The figures further revealed that women cultivate 3.5 per cent of all farms in the state and 2.6 per cent of the total acreage, the value being 2.3 per cent of the whole. The average value of the land and buildings on farms operated by women was found to be in excess of \$6,500.

Commenting on the large percentage of women who go in for dairying and poultry raising, the Institute notes a peculiar adaptation of these occupations to the feminine nature. From early times, it says, the average farm woman has had to care for the milk and act as poultry raiser.

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BRONCHITIS

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FAULTY NUTRITION

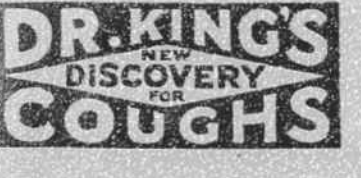
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